marriage and polygamy are allowed, and polyandry is unknown. Their hereditary chief or *budvant* settles their disputes with the help of councils of adult castemen. He has the power of fining, putting out of caste, and re-admitting offenders. They neither take to new pursuits nor send their children to school.

COURTEZANS.

Courtezans included three classes with a strength of 770. Of these 520 (males 220, females 300) were Náikins or Konkani Kalávants; 250 (males 100, females 150) Kannad Kalávants or Sánis; and Saibs.

Kalávants.

Kala'vants or Professionals, from the Sanskrit *kala* an art or profession, are singers and dancers, who are perhaps better known under the name of NÁIKINS or Ladies. They number about 520 of whom 220 are males and 300 females. They are found along the coast in Mudgeri, Sunkeri, Ankola, Honávar, and Kumta. They trace their origin to the heavenly nymphs whose office was to entertain the gods and to lead astray the seers or *rishis* when by penance they had amassed a dangerous store of merit. The class is said to have been formerly recruited from women taken in adultery. But it seems to have its origin in the female singers and attendants, who, according to old Hindu custom, used to wait on the chiefs of Sonda and Goa. The descendants of the Sonda dancers still hold a specially high rank among Kánarese dancing-girls. The class is at present recruited by the purchase of Kunbi children, by the admission of persons who have been put out of caste, and by the adoption of their children. Náikins have certain hereditary rights, such as beginning dances in certain temples, and receiving betel-leaf cigars from their employers and from their own people on marriage ceremonies and when a girl comes of age. Their irregular habits and often a fondness for spirits shorten their lives. In spite of their care and skill in dressing they begin to loose their looks by twenty-five, they are faded and old by thirty-five, and seldom live to be fifty. The common names among men are, Ganesh, Kusht, Hondu, Bhikaro, Bhiku, Shába, Shinga, Shina, Rám, Datta, Raghunáth, Yeshvant, Pundlik, and Bálkrishna; and among women, Maina, Jáib, Ánande, Sundare, Ganga, Krishni, Mog, Bhika, Datte, Kasture, Shám, Ratna, Puttu, Yamne, Ávdu, Pinne, Godu, Gomte, Marte, and Bhime. Their surnames are Shirodekár, Kakodkár, Parvatávaile, Phátarpekár, Návekár, Borikár, Bándodkár, and Jotkár. Their family goddesses are Mhálasa, Shántá-durga, Kántra, and Shánteri-kámákshi, whose shrines are in Goa. They are divided into as many sections as there are families, as they neither dine together nor intermarry. But there are two chief subdivisions, regular Kalávants and Devli Kalávants. Among the regular Kalávants, Borikárs rank first, Bándodkárs next, Shirodkárs third, Kakodkárs fourth, and Phátarpekárs fifth. Both men and women are for the most part fair, regular-featured, and delicate. Their home-speech is Konkani. The natives of Kárwár speak like Shenvis, those of Ankola like the Ankola Sásashtkárs, and those of Honávar and Kumta like the Kushasthalis. —

Some of them live in two-storied houses with stone walls and tiled roofs, but most live in one-storied houses with mud walls and thatched

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roofs. Their houses are like the dwellings of high class Hindus and have broad verandas and front yards. Their furniture includes mats, low stools, chairs, wooden benches, cots, and copper and brass vessels, of which they lay in a store when they are young and often have to sell as they grow old. Their every-day food is rice and fish, and they eat flesh and drink liquor. They take three meals in the day, the first between seven and nine of rice gruel with mango pickle or roasted dried fish; the second, between one and two, of boiled rice strained dry; and the third, which does not differ from the second, between eight and ten at night. The men are particularly fond of smoking Indian hemp or *gánja* Cannabis indica, and both men and women smoke tobacco and chew betel leaves and betelnuts with lime. The women dress in Marátha fashion wearing a full robe and a short-sleeved bodice. The skirt of the robe is drawn back between the feet and tucked into the waistband behind; and the upper end is carried over the right shoulder, as married Hindu women carry it and tucked into the waistband in front at the left side. Besides the regular ornaments of Hindu married life, the lucky necklace glass bangles nose-ring and red brow-mark, Náikins wear many gold ornaments on the head, wrists, arms, and fingers, many necklaces, waistbands, and toe-rings, and a profusion of flowers. They dress with great care and taste, wearing their robe, which is often of silk sometimes with lace borders, in most graceful folds, and choosing rich soft colours. While dancing, they unloose the skirt of the robe which is generally drawn back and let it fall in front to hide their limbs. They throw a white cotton scarf across the right shoulder, like the sacred thread, one end of which hangs in front and the other behind, and bind brass bells on their ankles. The men's dress is a mixture of the Musalmán, Pardeshi, and Bráhman styles.

They are fond of show and pleasure and most of them are thriftless. Though nominally singers and dancers their actual calling is prostitution. They are taught to sing and dance when young, but very few sing well or dance in time, being much less skilful than their caste-fellows in Goa. The well-to-do employ them to sing and dance at thread and marriage ceremonies and on other grand occasions paying them 6*s.* to 16*s.* (Rs. 3-Rs. 8). They are also engaged to dance in Hindu temples, and in return enjoy the produce of certain temple lands. The men teach the children to play and sing and accompany the dancers and singers on an oblong two-faced drum called *mridanga*, the timbrel or *tál*, the fiddle or *sárangi*, and the double-drum or *tabla*. A party of singers consists of not fewer than four women and four men. The women dance two at a time, while the rest sing. Women of other prostitute classes, Devlis, Bándis, Ádbatkis, and Padiárs, are not hired to dance unless they are invested with the scarf and bells by a member of the dancing-girl community. Even after they have been invested, Kalávants look down on other dancers and refuse to perform with them. Of late some Devlis and Bándis have become dancing-girls and there is great jealousy between the two classes. The dancing-girls hold landed property and make much money in their youth but they spend so freely and foolishly that in their old age they have often

to depend on others for their maintenance. They rank below the cultivating classes and above the impure castes. The highest in rank among them are natives of the Panch Mahál division now known as the Novas Conquistas or New Conquests, because they were the last territories won by the Portuguese from the Sonda chiefs. Married and old women rise early and attend to the house. The younger women and the men rise late, and, after sitting chewing betel leaves or smoking, bathe and breakfast on rice-gruel about nine. After breakfast they sleep generally till three. They then dine and pass their time chatting, smoking, or chewing betel leaves with their protectors or admirers, who generally visit them in the evening. They sup between eight and nine and generally dance and sing to a late hour. The boys and girls begin to learn to sing and play about four or five, their teachers being old women, men of their own caste, or professional singers of other castes. A family of five generally spends 16*s.* to £3 (Rs. 8 - Rs. 30) a month.

They worship Bráhman and village gods, keep local holidays, and have great faith in soothsaying, witchcraft, the spirits of the dead, and the power of evil spirits. They employ Konkanasth, Karháda, or Havig Bráhmans to perform their ceremonies, and make pilgrimages to Gokarn, Rámeshvar, Benares, Dharmasthal, and Pandharpur. They offer blood sacrifices to the *ammas* or *shaktis*, and, in the hope that they will send them rich lovers, repeatedly bring them offerings of fruit and flowers. They buy girls generally of the Kunbi caste with whom their men marry. The daughters of these marriages also become dancing-girls. Unmarried boys have mistresses either of their own caste or of other prostitute classes. When eight or nine years old girls go through a marriage or *shes* ceremony. About a week before the ceremony an astrologer is asked to fix the proper time for holding it.[1] At the girl's house a booth of bamboos and palm-leaves lined with cloth is raised for the use of guests and a day or two before the day fixed by the astrologer, some men and women in holiday dress, accompanied by musicians, go from house to house asking their caste people to attend. In the morning of the marriage day the family priest worships Ganpati and the Mátrikas, the six wives of seers who suckled Kártikeya the god of war and the patron of courtezans, and the bride is rubbed with turmeric paste. When the guests are assembling the people of the girl's house, accompanied by musicians and women, wearing bell-anklets and scarves, go in procession to the house of the bridegroom. The bridegroom is one of the dancing-girls who is dressed in a long coat, a waistcloth, and a headscarf, and wears a marriage coronet and sandals. In her right hand she holds a dagger or *katár*, the emblem of Subrahmanya or Kártikeya, the god of war, to whom as the patron of courtezans the young dancing-girl is to be married. When the bridegroom reaches the entrance to the booth, which is ornamented with arches of mango leaves and pillars of plantain stems, the mother of the bride or her guardian comes and leads the girl-bridegroom to a

[1] The astrologer's fee is two pounds of rice and pulse, a cocoanut, some betelnuts and leaves, molasses, and 6*d.* to 2*s.* (4 *ans.* - Re. 1) in cash.

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raised place or altar in the centre of the booth, where she is seated on a wooden bench. The girl's mother then washes her feet, rubs them with perfumed powder sandalwood paste and sandalwood oil, and pours water on her hand which she sips. The bridegroom in turn presents the girl's mother with clothes and ornaments which are afterwards returned. Then the maternal uncle of the bride brings her from the house and sets her facing the girl-bridegroom, who is separated from her by a cloth curtain held by two women. The Bráhman priest recites marriage texts or *mantras* and the bride and bridegroom throw garlands of flowers round each other's necks. Soon after, the curtain is withdrawn and the priest ties a cotton cord called *kankandor* round the wrists of the pair. On this the girl's mother joins their hands and pours water on them. A sacred fire or *hom* is kindled and the couple walk round it three times and make seven paces before it. Scents, sweetmeats, sugar, fruit, and betel leaves and nuts and lime are handed round and the guests are afterwards feasted. In the evening the bride and bridegroom, with their friends and relations, go in procession to the village temple, where they bow to the gods and return to the bride's house. The poor finish the ceremony in one day; with the rich it lasts five days, a feast being given each day, and the bridal procession taking place on the fifth. On the last day the head woman of the caste ties strings of small bells round the bride's ankles. When the girl comes of age the puberty ceremony is performed. After this ceremony, the dancing-girl community and the manager of the village present the girl with the white scarf. Each girl has generally a protector who supplies her with clothes, jewels, and food so long as she holds aloof from low caste men; faithfulness to the protector is seldom insisted on or expected. They burn the dead and mourn ten days. The ceremonies do not differ from those of Konkan Maráthás. A dancing-girl never becomes a widow; if the wives of the brothers and sons of dancing-girls survive their husbands, they strip themselves of their ornaments and do not remarry. They admit outcastes from all classes except those whose touch is considered impure. On the whole they are badly off.

Kannad Kalávants.

Kannad Kala'vants number about 250 of whom 100 are males and 150 females. They are found in small numbers at Dháreshvar and Murdeshvar in Honávar, at Gokarn in Kumta, at Banavási in Sirsi, and in different parts of the country above the Sahyádris. They take the Kánarese word *sáni* after their names. They are said to be descended from Kánarese women who have been put out of caste, though, like the Konkani Kalávants, they claim descent from the heavenly singers. The names of men are, Tamma, Krishna, Rámchandra, Timmappa, Lakshman, Venkappa, Manja, and Vithoba; and of women, Venku, Lakshmi, Sántu, Yesu, Nági, Sanni, Manju, Mukámbo, and Parmesri. They have no surnames, but their family god is Gurunáth whose shrine is at Nagar or Bednur in Maisur where the heads of their caste are still found though they have now no communication with them. They belong to three leading subdivisions, Telugu Kalávants, Padiár Kalávants, and Bhandári Kalávants. The Telugu Kalávants are of Telugu origin and are chiefly found at

Courtezans, *Kannad Kalávants.*

Banavási in Sirsi; Padiárs are Kánarese temple-servants corresponding to Devlis, who have learnt dancing and singing and are found at Murdeshvar; and the Bhandári Kalávants are singers and courtezans of the Bhandári musician caste. Most of them are fair, well-featured, and middle-sized, but weak. Their home tongue is Kánarese but they also speak Hindustáni. Except that they are tidier, their houses do not differ from those of the Konkani Kalávants. Their staple diet is rice and vegetables, and they eat mutton, fowls, and other animals except cows, buffaloes, and village pigs; they drink both country and European liquor. They are temperate eaters and good cooks, being fond of spices. Their dress does not differ from that of the Konkani Kalávants. They are lazy, thriftless, and untruthful. Like the Konkani Kalávants they sing, dance, and act as courtezans, and they do not differ from them in condition, rank, or manner of life. The ordinary monthly expenses of a family of five vary from £1 to £2 10*s.* (Rs. 10-Rs. 25). They worship all local gods and keep all holidays, having a great dread of spirits and believing in witchcraft and soothsaying. Their spiritual Teacher is the *guru* of the Shringeri monastery and their family priests are Havig, Konkanasth, Karnátak, or Karháda Bráhmans. Their boys are married between sixteen and twenty-five, and their girls undergo the marriage or *shes* ceremony between nine and twelve and the puberty ceremony when they come of age. Their ceremonies are performed by Havig Bráhmans. Their social disputes are disposed of at meetings of adult castemen under the presidency of a headman or *budvant*. The women have no voice in the settlement of disputes. They teach their boys and girls to read and write Kánarese, but they do not take to new callings. They are thrifty and well-to-do.

Saibs.

Saibs, a mixed class of courtezans, are found at Banavási in Sirsi. They are said to have come from Kulburga in the Nizám's dominions where some of their caste are still settled. They eat and intermarry with the Saibs of Kulburga and are believed to have come to Kánara to earn their livelihood. Their home tongue is Kánarese. The names in common use among men are, Bashya, Putta, Manja, Durgu, and Yella; and among women, Bassi, Putti, Yelli, Manji, and Durgi. Their surnames are Bhikshadavaru and Parivardavaru. Families bearing the same surname do not intermarry. Their family god is Ishvar, whose shrine is at Kulburga. Like the Kalávants and other mixed classes they admit outcastes from all Hindu castes except the impure classes. They have no subdivisions. They are dark, middle-sized, and strongly made, with well-cut features. Their Kánarese does not differ from that of their neighbours except that they use certain peculiar words such as *charige* for *tambige* a small water-pot, and *támbán* for *hariván* a metal tray. Their houses are either one or two storied, with mud or stone walls, and tiled or thatched roofs. Their furniture consists of low wooden stools, benches, boxes, copper pots, country carpets, metal pots, and brass lamps. Their ordinary diet is wheat and millet and they neither use animal food nor drink liquor. They are good cooks and temperate eaters, their favourite dishes being *kolige* and *kadbu*. The men wear the waistcloth, a coat, headscarf, and shouldercloth; and the women, a bodice with short